THE REALITY OF UNITY

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All praise is due to Allah, abundant durood upon Rasulullah (Sallallahu alayhi wasallam) and Blessings on the Sahabah (Radhiyallahu Anhum).

Allah says:

*"Oh you who believe, enter into Islaam whole-heartedly (completely) and follow **NOT** the footsteps of Satan, for he is to you an open (avowed) enemy".* [2-208]

The Deen of Islaam places great emphasis on both **BELIEF** (Imaan) and **GOOD DEEDS** (Ammal-e-Salehaat). This is clearly expounded at various places in the Qur'aan:-

1. *"Proclaim good tidings to those who have faith and do good works".* [2-25].
2. *"But those that have faith and do good works are the people of Jannat: Forever they shall abide in it".* [2-82].
3. *"As for those that have faith and do good works, they shall be given their reward in full".* [3-57].
4. *"As for those who have faith and do good works, we shall admit them to gardens watered by running streams".* [4-57; 4-122].
5. *"Allah will reward those that have faith and do good works. He will enrich them from His own abundance".* [4-173].
6. *"Allah has promised those that have faith and do good works forgiveness and rich reward".* [5-9].
7. *"As for those that have faith and do good works. We never charge a soul with more than it can bear: They are the people of Jannat".* [7-42].
8. *"....so that He may justly reward those who have believed and done good works".* [10-4].
9. *"As for those that believe and do good works, Allah will guide them through their faith. Rivers will run beneath them in the Gardens of Delight".* [10-9].
10. *"Blessed are those who have faith and do good works; blissful their end".* [13-29].

The `*good works'* referred to in the above extract encompass Ibaadaat like Salaat, Haj, Saum, Zikaat, etc. as well as traits of character and personality. Thus we can say that Islaam has 3 vital organs that are most important and essential:

1. Imaam (belief)
2. Ibaadaat
3. Personality and Character traits.

What is UNITY? To understand Unity, one has to recognise the very opposite which is **DISUNITY**! Whilst Unity stands our like a **PRIME NUMBER** which has no factors or divisions, **DISUNITY** is but a fragmentary collection of disagreements thriving in a cloud of distress and conflict. Disunity appears in different forms which can be termed as **MAJOR, MODERATE** or **MINOR**.

Whilst **MAJOR** disunity arises out of differences in **IMAAN** (Belief), the **MODERATE** disunity results from differences relating to **IBAADAAT** and the **MINOR** disunity comes out of disagreements in matters pertaining to **PERSONALITY** and **CHARACTER** traits.

Moderate or Minor disunity could become a **MAJOR** one if the dispute has some wrong belief attached to it. For example:
TAWAAF which is an Ibaadaat permissible exclusively around the Kaaba, can result into a **MAJOR** disunity if it is done around any other object besides the Kaaba. Similarly sajda to anything else besides Allah, sacrifice for anything besides Allah or Nazr and Niyaaaz for anyone else besides Allah, etc. would all contribute towards **MAJOR** disunity.
The circle and sphere of influence and effects of the different types of disunity vary generally. Whilst a minor disunity might only affect one's household family members, kith and kin and the immediate circle of friends and foes, moderate disunity would extend even to the Masjid, and a **MAJOR** disunity could involve not only the local society but also the world at large.

In our age orators are making dramatic, bombastic speeches - filled with emotion - urging the Muslim populace: *"Muslims Unite! because Allah is One, the Rasul is One, the Qur'aan is One, the Kaaba is One, Arafaat is One, Mecca is One, Medina is One..."* A whole host of other 'ones' are listed in this manner but concealing the fact that all the beliefs are **NOT one!** Such speeches can be good only if the views of the speaker and the listeners are exactly the same regarding each aspect of unity and oneness listed, but alas, if such had been the case then these futile speeches would not have become necessary,

Nowadays (Allah protect us) misguided people are carelessly degrading the imitable Quality of Allah by granting divinity to His Rasul and the saints, and by creating other places for TAWAAF (graves) and by exaggerating or over-emphasising the importance of places like Ajmet, Qom, Qarbala, Lahore, Rabwe, Qadian, etc. instead of Mecca and Medina. To such people unity means sharing in their erroneous beliefs and joining in all their evil practices which are baseless. In spite of their psychological tactics used to arouse the emotions and sentiments of the listeners in order to snare the unwary amongst them, the apparent unity that they claim is but temporary and feeble.

Unity based on correct beliefs, Ibaadah, morality etc., will be perfect and permanent whilst that which is conceived out of falsehood will be temporary breeding only

confusion, disunity, and all forms of evil. Unity based solely on action will also be temporary. e.g. in schools where the students are of mixed class and of different religions perform as a single united group: sitting, standing, and obeying all orders. Yet when the school session is over, the original distinctions of creed and religion prevail. This is so because **UNITY** lies internally within the heart which is the storehouse for Belief. External actions without belief are mere shadows which disappear as soon as the light is extinguished.

It is sad to note that some brothers in these times consider it a spirit of diplomacy when they advise Muslims to compromise and unite on external issues which are wrong, evil and innovated actions some of which are connected to foul and baseless beliefs.

Verily, Muslims are instructed to believe, act and behave in **OPPOSITION** to the Satan, the Jews, the Christians and other Kaafirs. In fact our belief and modes of conduct are pure, clean, unique and in many aspects even opposite to the ahle-Kufr.

Thus we read in the Qur'aan:

1. *"Believers do not say (to our Nabi, Sallallahu alayhi wasallam) `Raaina' but say `Undhura', take heed the disbelievers shall be sternly punished"*. [2:104]. These words mean *`Listen to us'* and *`look upon us'* but in HEBREW the sound of the first conveys the sense, *`our evil one'*. Jews use the expression as a derisive pun.
2. *"O Believers, if you yield to some of those who were given the Book they will turn you back from belief to unbelief"*. [3:300].
3. *"Believers, do you make friends with any man other than your own people. They will spare no pains to corrupt you. They desire nothing but your ruin. Their hatred is clear from what they say, but more violent is the hatred which their breasts conceal"*. [3:118].
4. *"Believers, if you yield to the infidels will drag you back to unbelief and you will return headlong to perdition..."* [3:149].
5. *"O Believers, do not follow the example of the infidels"*. [3:156].
6. *"O Believers, do not choose the infidels rather than the faithful for your friends. Would you give Allah a clear proof against yourselves?"* [4:144].
7. *"Believers, take neither Jews or Christians for your friends and protectors. They are friends and protectors of one another. Whoever of you seeks their friendship and supports them shall become one of their number. Allah does not guide the wrongdoers"*. [5:51].
8. *"Believers, take as supporters, **NEITHER** those who were given the Book before you, who have made your religion a jest and a pastime, **NOR** the infidels..."* [5:57].
9. *"Believers, do not befriend your father or your brother if they choose unbelief in preference to faith. Wrongdoers are those who befriend them"*. [9:23].

10. *"O Believers, know that the idoltors are unclean"*. [9:28].
11. *"You that are true Believers, do not walk in the footsteps of Satan"*. [24:21].

Thus we can easily deduce that our **WAY** is not like the way of the Kuffaar and mushrikeen. This can also be substantiated by Ahaadith which confirm the above.

1. *"Do not utter such exaggerated words of praise for me as the Christians do for the Prophet Jesus, the Son of Mary. I am nothing more than a servant of Allah and His apostle. So call me only that"*. [Bukhari & Muslim].
2. *"Some communities before you had converted the graves of their Prophets into objects of worship. You must **NOT** do so. Beware, I have warned you"* [Muslim].
3. Rasulullah (Sallallahu alayhi wasallam) said: *"Ya Allah! do not let my grave be made into an idol for which worship may be offered"*. [Malik].
4. Hadhrat Abu Umamma (Radhiallahu-anhu) says that people stood up to receive Rasulullah (Sallallahu alayhi wasallam), Rasulullah (Sallallahu alayhi wasallam) forbade them to do so saying: *"It is not the manner of the Muslims but that of the Ajamies"*. [Ibn Maja]. (Ajam means `*non-Muslim*' i.e. the non-Arabs of those days who had not embraced Islaam).
5. Rasulullah (Sallallahu alayhi wasallam) said: *"There is none **AMONG US** who beats faces and tears up shirts and cries aloud like the crying days of Ignorance"*. [Bukhari & Muslim].
6. Rasulullah (Sallallahu alayhi wasallam) said: *"This religion will not cease to prevail so long as the people hasten to break fast, because the Jews and Christians make delay in breaking fast"*. [Abu Daud, Ibn Maja].
7. Rasulullah (Sallallahu alayhi wasallam) said: *"The Difference between our fasting and the fasting of people of the Book is **SEHRI** `pre-dawn tiffen)"*. [Muslim].
8. Rasulullah (Sallallahu alayhi wasallam) said: *"Pray Fajr Salaat then abstain from the prayer when the sun rises till it rises, because it rises when it rises between the two horns of the devil, and the infidels prostrate for it at that time. Then abstain from the prayer till the sun set in, because it set in between the two horns of the devil, and the infidel prostrate for it at that time"*. [Muslim].
9. Rasulullah (Sallallahu alayhi wasallam) said: *"One should not eat meat by cutting it with a knife as this is the custom of non-Muslims; on the contrary they should take it with the hands and teeth. This is good manners and also helps digestion"*. [Abu Daud].
10. Rasulullah (Sallallahu alayhi wasallam) said: *"Act contrary to the polytheists - keep beards and clip the moustache"*. [Bukhari & Muslim].
11. Rasulullah (Sallallahu alayhi wasallam) said: *"The Jews and the Christians do not dye. So act contrary to them"*. [Bukhari & Muslim].
12. *"Change the grey heirs and don't imitate the Jews"*. [Turmizi & Nasai].
13. *"The distinction between us and the polytheists is turban over caps"*. [Turmizi].

14. *"Whoever imitates a people, he belongs to them".* [Abu Daud].
15. *"He is not of us who imitates other than us. Don't imitate the Jews and Christians, because the salutation of the Jews is to make hint with fingers and the salutation of the Christians is to make hint with palms".* [Tirmizi].

IT IS FOOLISH, ABSURD AND A SHEER LACK OF TRUE KNOWLEDGE TO CALL FOR UNITY UPON WRONG. ERRONEOUS BELIEFS AND UN-ISLAMIC SHIRKI ACTIONS AND PRACTICES WHICH ARE NOT PROVEN FROM THE QUR'AAN AND AHAADITH.

Purity and impurity can never compromise; just as darkness and light, or halaal and haraam, jaa-iz and na-jaaiz, day and night, sunnat and bid'at, tauheed and shirkm Islaamic and un-Islaamic, ignorance and knowledge, etc. can never be combined or united!

Moreover, unity is never compatible with **BID'AT** (innovation in the Deen of Islaam); moreso if the Bid'at results from some un-Islaamic belief or custom. There is severe warning in the Ahaadith and this itself obviates the possibility of any unity with Bid'at.

1. Rasulullah (Sallallahu alayhi wasallam) said: *"Whoever introduces a new thing in this affair (religion) of ours, which is not of it, is cursed".* [Bukhari; Miskhaat vol 1 pg 27].

UNITY WITH BAATIL IS FRUITLESS!

2. Rasulullah (Sallallahu alayhi wasallam) said: *"When my people start doing a new thing in Deen (religion) that is Bid'at (innovation), then a Sunnah in proportion to it is lifted from that community. Hence, it is better to act upon a small sunnah than to practice a big innovation".* [Ahmed; Miskhaat vol 1 pg 31].

UNITY WITH IMPURITY IS A DANGER
TO PURITY ITSELF!

3. Rasulullah (Sallallahu alayhi wasallam) said: *"Verily, Allah refuses to accept the Practice of a person of Bid'ah until he relinquishes his bid'ah".* [Ibn Majah].

UNITY WITH ERROR ADDS DARKNESS UPON DARKNESS!

4. Rasulullah (Sallallahu alayhi wasallam) said: *"Allah does not accept the Fasting, the Salaat, the Sadaqah, the Hajj, the Umrah, the Jihaad, the Fardh or the Nafil Ibadaat of the one who practices Bid'ah".* [Ibn Majah].

UNITY UPON BASELESS FOUNDATIONS IS DETRIMENTAL TO THE WHOLE SUPER STRUCTURE OF ISLAAM

5. Rasulullah (Sallallahu alayhi wasallam) said: *"Whoever respects a person of Bid'ah has aided in the destruction of Islaam".* [Mishkaat].

A COMPROMISE WITH SOME INNOVATION IN DEEN IS AN INNOVATION ON ITS OWN

6. Rasulullah (Sallallahu alayhi wasallam) said: *"Allah has closed the door of taubah upon every Bid'atee".* [Tibraani].

HE WHO IS SO CONFIDENT ABOUT THE LEGALITY OF HIS MISDEED THAT HE EXPECTS A REWARD FOR IT WILL NOT **REPENT**

7. Rasulullah (Sallallahu alayhi wasallam) said: *"He who innovates, misleading people into practices which displease Allah and His Messenger is equal in sin to all those who commit that misleading practice".* [The Bid'atee Dalaalah].

UNITY UPON FALSEHOOD WILL PRODUCE A CHAIN REACTION LINKING AND LEADING FROM ONE LIE TO ANOTHER!

8. Rasulullah (Sallallahu alayhi wasallam) said: *"He who calls to Dalaal (error manifests which misleads others) will be equal in sin to all those who follow him (in this act of Dalaal)".* [Sunnan Daarimi].

UNITING WITH BAATIL IS ITSELF AN ACT OF BAATIL AND FOLLOWING BAATIL IS ALSO BAATIL!

9. Rasulullah (Sallallahu alayhi wasallam) said: *"The people of Bid'ah are the dogs of the Fire".* [Kashful Ghummah].

LET THOSE WHO UNITE WITH THE WRONGDOERS BE MINDFUL OF THE FATE OF THOSE WHOM THEY SYMPATHISE AND COMPROMISE WITH.

It is also noteworthy that:

a. UNITY CONCEIVED THROUGH EMOTIONS AND SENTIMENTS LIVE ONLY AS LONG AS THE TEARS TAKE TO EVAPORATE!

b. UNITY BUILT UPON FOOD LASTS TILL THE COMPLETION OF THE DIGESTION (OR INDIGESTION) OF SAME OR TILL THE LINGERING OF ITS TASTE!

c. THE LENGTH OF UNITY BUILT UPON SOME ACTION IS DETERMINED BY THE DURATION OF THAT PARTICULAR ACTION.

In the words of Hadhrat Moulana Ashrag Ali Thanwi (Rahmatullah Alayh): Uniting on an issue of uncertainty is inevitable short-lived, lasting only till the disclosure of the **FACTS** of the uncertainty. Once the truth is revealed the temporary unity vanishes and is replaced by flashes of disunity everywhere.

To achieve a complete and lasting unity is imperative of Muslims to remove all causes of major moderate and minor forms of disunity springing from beliefs, ibaadah, muaamalat and traits of personal character. The only way to do this is to discipline our lives to strictly adhere to the Deen of Allah and the Shariah of Islaam. The Rope of Allah is the only perfect solution which will certainly bring about flawless unity for the pleasure of Allah.

Allah says *"......And all of your hold firmly to the Rope of Allah and do not split up (among yourselves)"* [Surah Imraan, verse 103].

Unity of Muslims will last only if it is properly based on the Islaamic Shariah, the "*Rope of Allah"*. Any deviation from this rule leads to dissention, corruption and numerous divisions of disunity. Thus we find that it is only in the true Deen of Allah that unity can flourish and this is not the case with man-made laws. Haqq cannot be trimmed or watered down and still remain haqq. For the sake of so-called unity vain attempts are being made to combine haqq and baatil. This is an impossibility! There can be no half measures; just as half white upon half black turns greyish so will half haqq fail to survive upon half baatil, for haqq is **TRUTH** and baatil falsehood.

This disuniting factor and differentiation between desirable and undesirable was established by our beloved Nabi Muhammad (Sallallahu alayhi wasallam) himself. Before Nabuwat the people were united upon kufr or disbelief. The Prophet (Sallallahu alayhi wasallam) shattered this unity to such an extent that even a father was separated from his son; and it is the very same disunity which Allah Ta'aala mentions as **GLAD TIDINGS** in the following verse of the Qur'aan:

> *"O you who believe! If you fear **ALLAH**, He will grant you a **CRITERION** (to judge between right and wrong). remove from you (all) evil (that may afflict you), and forgive you for **ALLAH** is the Sustainer of grace unbounded.* [Surah 8 verse 29].

In this verse Allah Subhaanahu Wa Ta'aala referred to **"FURQAAN"** (i.e. the criterion to differentiate between Haq which is Truth and Baatil which is Falsehood) as a **GLAD TIDING** which results from Taqwa (piety).

It is for this reason that the Qur'aan also is known as **"AL FURQAAN"**: the differentiator between right and wrong (truth and falsehood). From this we can gather that the Qur'aan does not **ALWAYS** unite, but sometimes, it also disunites: Unity must be with those who remain steadfast upon Haq, and disunity against those who thrive on Baatil. The Qur'aan only urges unity for the betterment of mankind and not for the soothing of ones ill equipped conscience or the fear of losing a friend.

It should now be very clear how grave the **ERROR** is on the part of those people who, when they see differences between two groups, criticized them saying: *"What types of Muslims are you, to allow disunity between you?"* and thereafter compel them to unite. This can only mean that the true followers of Deen have to move away from the True Path and adopt un-Islaamic ways (in order to **"UNITE"**). The serious wrong of this is quite manifest.

Intelligence and Sanity demand that if there be some dispute between two people or two groups then, first and foremost, it is imperative to establish which party is on the right or Truth and which on the wrong or falsehood. Once the facts have been properly ascertained then those on the right, following the Truth, should not be hampered in any way. Instead they should be assisted against those on the wrong. The latter group must be stopped and prevented according to the Qur'aanic injunction:

> *"Then fight you (all) against the one that transgresses until they comply with the command of ALLAH".* [Surah 49 verse 9].
>
> *"If you do not have to time or ability to investigate and determine who is on the Truth and right, then you have no right whatsoever to enter into this problem. You should rather remain at your home and refrain from criticising either party for you have not investigated properly".* [Ashraful Jawaab, vol 4 pg 112-115].

The solution for any sort of difference can easily be found if we apply the following directive of the Qur'aan:

> *"O believers! Obey Allah, the Rasul and those in charge; If you dispute in anything, refer it to Allah and the Rasul (i,e, the Sharieh), if indeed you believe in Allah and the Last Day".* [Surah NISAA, Aayat 59].

One who tries to please the people in an attempt to bring about unity which is not based on Islaamic Shariah will earn the displeasure of Allah and be finally humiliated and degraded by the very people whom he tried to please in the first place. Allah is All Powerful!

Sunnats of Rasulullah (Sallallahu alayhi wasallam) which are co-incidently carried out by the kuffar as well should **NOT** be given up in the spirit of acting contrary to the kuffar and muskrikeen. We should rather consider their action as being similar to the Sunnat and not vice-versa.

CONCLUSION

It should be borne in mind that only that unity which is beneficial to Islaam is desirable whilst any disunity which is harmful to Deen is detestable. Similarly if some for of unity is harmful to Deen and the disunity beneficial then this disunity will be desirable.

This is not difficult to understand because even in worldly matters people resort to the Law Courts to settle their disputes. When this happens nobody normally tries to intervene on the grounds that preceding with the Court Case would lead to disunity which is detestable. On the contrary a settlement is reached after the person who is on the wrong is made to accept what is right and prevented from persisting upon the wrong. If every form of disunity be regarded as detestable then both the parties, plaintiff as well as defendant, would be guilty of creating a disunity through their dispute and the Judge would have to pass sentences against both of them; but of course this never happens. (for a permanent solution there is never an attempt to arrange a **COMPROMISE**, for any truce which expects opposing ideas to unite is short-lived).

Unfortunately, in the matters of Deen this important Rule and Principle of allowing Justice to replace Injustice is conveniently overlooked and the different groups are asked and expected to compromise by shedding even the justifiable disunity in the "Cause of **UNITY"**. No attempt is made to investigate and rationalise the dispute to determine which side is standing on the Truth and which side is glorifying falsehood.

Now when both Parties are ordered to reach an agreement then such a unity logically, will create any of three possibilities viz.:

1. The Party upholding Truth detaches itself from the correct Path and consents to falsehood i.e. the Pious connive with the sinners in their sinning and wrong-doings.

2. The wrong-doers give up their evil practices and become righteous.
3. Both sides agree to compromise by leaving off only part of their differences and achieve a form of disunited **UNITY.**

Every sane and thinking person will realise that only the second possibility (mentioned above) is correct and means that the true followers of Deen have the right to be disunited with the wrong-doers and those who do not follow the Deen, whilst they (the wrong-doers) cannot claim any such right because it is their duty to unify with the righteous and the followers of Deen.